

The Brooklyn Jewish Center Review

THE SUPREME COURT IN
ANCIENT JEWISH LIFE—
A PARALLEL STUDY

DO ONLY 15 PER CENT
OF THE NATION'S JEWS
EAT KOSHER FOOD?

M. SMILIANSKY'S
"MAR. NAZAR"

PALESTINE'S NEW CHIEF RABBI

ANNUAL REPORT ISSUE

MARCH

1937

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PASSOVER — THE FESTIVAL OF HOPE AND FAITH

IN the darkness of misery and suffering in which the Jews in so many lands find themselves, we will once more sit at our Seder Tables and cry out: "This year we are slaves; may the next year find us free men!" For this is the very essence of the Passover festival. It recalls another period of darkness, misery and bondage thousands of years ago in Egypt. When life looked darkest, there suddenly came the call for redemption, and soon the oppressors were gone and the bondmen became free men.

In every generation the Jew is bidden to regard himself as if he too were redeemed from Egypt. Let us, too, hear the call of redemption, of self-emancipation. Let us learn to understand that God will redeem our people when our people will want to be redeemed. The people must first exhibit that will, that determination, which will make it worthy of God's help. Dark as the hour is, let us not despair, let us not lose faith or hope. Pharaoh, 3,500 years ago, tried what his modern successors are endeavoring to achieve. He failed and they too will fail. The present may be with them; eternity, however, is on the side of the Jew!

THE NEW CHIEF RABBI OF ERETZ ISRAEL

THE Jews in Eretz Israel deserve the congratulations of all Jews throughout the world for having displayed the wisdom they did in choosing as the Chief Rabbi, Dr. Isaac Herzog, formerly of Dublin, Ireland. When the former beloved Chief Rabbi Kook died, grave apprehension was felt as to who would take his place. A number of great rabbis were proposed. For a while the election seemed to create some bitter feeling. But a kind Providence guided the men who had to decide this weighty issue. Dr. Herzog, immediately upon his arrival in Palestine, captivated all Jewry, and today even those who were formerly opposed to his candidacy are his staunchest admirers.

We in America have reason to be proud of the choice. For Rabbi Herzog combines in himself the best of the old tradition of Jewish scholarship together with a fine modern culture. Of his standing in Rabbinic learning, it is enough to note that already in his younger years that great Rabbi, Jacob David, the commentator of the Jerusalem Talmud, called him "the Rabbi Akiba Eger of this generation." The sainted Rabbi Meir Simcha, one of the greatest rabbis of our age, described him as: "A Gaon of distinction in Torah and in piety, a man who has everything." The late Chief Rabbi Kook once wrote of him: "There is not another like unto him." One great Palestinian, Rabbi Meitzer, speaks of him as "a living Sefer Torah."

To have such knowledge and at the same time possess a Doctor of Philosophy degree won from a great British University, gives Rabbi Herzog unusual standing that must bring him the reverence and the esteem not only of the Jews in Eretz Israel, but also of all the Jews throughout the world!

INSURANCE FOR THE FUTURE

WE are happy to note the very favorable reaction to our editorial in last month's issue of the *Review*, in which we commented upon the insurance policy of \$5,000.00 taken out by one of our devoted members, with the Center as the beneficiary.

We mentioned the fact that no matter how much one loved the Center it would be most difficult for one to make an outright contribution of \$5,000.00. But to take out an insurance policy for that amount, and thus to tax oneself with the modest sum of the annual premium, places such a gift within the reach of hundreds of our members.

The *Philadelphia Jewish Exponent*, one of the most important weekly journals published in America, quotes our suggestion in a leading editorial in its issue of March 5th. It points out that devoted workers in all institutions should give thought to this proposal and thus actually connect the organization for which they work with their own lives.

One of our good members, upon reading our editorial, wrote immediately to the Rabbi, saying that he would be glad to join a group of at least one hundred men willing to take out such insurance, with the distinct understanding that the accruing funds be used solely for the reduction and eventual clearance of the Center mortgage. We hope that our officers, trustees and governors will consider this proposal. Here is the real solution to the problem of the mortgage that weighs so heavily upon us. Such a group of men could win for themselves the immortal gratitude of generations to come.

—I. H. L.

THE CENTER'S METROPOLITAN CONCERT

THOSE who planned the recent concert at the Metropolitan Opera House for the benefit of the Brooklyn Jewish Center have every reason to be proud of their work.

The event was a gratifying success. It was a success socially, financially and artistically it was one of the finest concerts heard at the Metropolitan.

Coming so close after the membership campaign—also eminently successful—it taxed the energies of a comparatively small number of members of the institution, most of whom were active in both undertakings.

The benefit brought together a brilliant gathering of the Center membership, all of whom were jubilant at the happy outcome.

We heartily congratulate the officers and members of the concert committee on the results achieved at this first event of its kind. We trust that next year's concert at the Metropolitan—which is already being planned—will bring an even greater response from the Center members.

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LITERARY DIGEST FINDS ONLY 15 PERCENT OF NATION'S JEWS EAT KOSHER FOOD

(The following article—slightly condensed—was published in a recent issue of the *Literary Digest*. An answer to it will appear in next month's Review—Ed.)

IN the rush of daily life, the average Gentile notes scant difference between any two of the 4,228,029 Jews in the United States. To him they dress, talk, walk very much like one another, eat according to a food system known as *kosher*, which has been inseparably bound up in the New World, as elsewhere, with Jewish culture.

That this latter is far from the case today was the remarkable revelation made in an inquiry last week following publication in the world's largest Jewish city—New York—of a little red volume entitled "The Royal Table" (Bloch Publishing Co., New York; \$1.25), which is the first popular compilation in English of the ancient Jewish dietary laws.

Not more than 15 per cent. of the nation's Jews are strict observers of the orthodox food laws, which, in truth form the external basis of Judaism; 20 per cent. observe some of the laws some of the time; 65 per cent. ignore virtually all of the laws most of the time.

Jews are divided into three classes: the Orthodox, the Conservative and the Reformed. If one from each category, to illustrate the difference, boarded a Pullman diner at Union Station, Chicago, bound for New York, they would eat in this manner:

The Orthodox Jew would brush the menu aside, unpack his own lunch, *kosher*-prepared in his home kitchen: the Conservative would eat only uncooked vegetables, fruits, coffee and tea without cream; the Reformed would probably order *trefah* items prohibited by Jewish food laws, dine to his heart's content on lobster and roast beef and wash it down with a forbidden glass of milk.

Upon arrival in New York, the Orthodox Jew would find only about twenty sizeable restaurants, which in the opinion of the Jewish Theological Seminary are strictly *kosher*, could eat in a large hotel with full sanctity only if there was a banquet.

If he were a guest of any of the 1,765,000 Jews of the city, he would

be lucky to find 50 per cent. eating *kosher* at home; if he dined out with them he would find a choice among only 25 per cent., inasmuch as 75 per cent. of the metropolis's Jewish population falls in the Conservative and Reformed classes, with two-thirds making up the latter.

What has happened is that the Jew, only a hundred years out of the isolation of the European ghetti, has seen the tempo and flow of America's modern industrial life break down the rigid barriers between Jews and Gentiles, kick his cumbersome dietary rituals into a cocked hat. To keep up with the peace, it is easier to go Reformed with its worship of Judaism adapted to eight-cylinder cars, subways and cafeterias.

"The Royal Table," with its maze of dietary prohibitions, shows why. Work of Rabbi Jacob Cohn, twenty-eight, graduate of the University of Michigan, the Hebrew Theological College (Chicago), and a student at the Universal Yeshiva (Jerusalem), this pocket-size tome makes Jew and Gentile reader alike wonder that *kosher* still is a word to 4,000,000 people in the U. S. A.

Basic idea behind "The Royal Table's" rules is the Jewish religious principle that a table set for a meal is as holy, in its way, as the altar of a synagogue.

Two fundamental precepts are found in most of the dietary regulations. Man, according to the Bible, was originally vegetarian, forbidden to eat animals, which were part of the divine scheme, but became a meat-eater when Noah emerged from the ark, found no fruits or grain in his flood-soaked world.

Promptly, God decided to complete His world-plan, chose the Jews as rulers, and caused priests to be appointed who could preside over the fare for the so-called Royal Table.

Springing from the five Mosaic books of the Bible known as the Pentateuch, these food laws rest chiefly on what is regarded as clean and unclean, were made intelligible to modern Jewish masses by the great codifier Maimonides. This dietary code is called "*Shulchan Aruch*."

There is a difference of opinion as to the definite purpose of these rules. Some students think their purpose was

to keep the Jewish people apart from Gentiles; others, such as Rabbi Cohn, stress especially their hygienic import. There are seventy defects which can make an animal *trefah*. Some Rabbis think that the ban on fat was to prevent overindulgence in eating, that blood, considered too gross for food, is the seat of many microbes. The Israelites in the Wilderness were forbidden to slay cattle for food, but they might slaughter them ceremonially as a sacrifice, sprinkle blood and burn fat on the altar, then eat the meat, thus setting the precedent for present-day Jewish rules for slaughter of *kosher* food.

Most complicated part of the food laws is the business of *shechita*, or slaughtering. The great Jewish center of this ritual is New York, where 75 per cent. of the meat slaughtered is killed under *kosher* regulations, tho only part of this is sold to Jews. "Porging," or removing the *trefah* "sinew of Jacob" from the animal's hind quarters, is so difficult that only fore quarters are sold to Jews, other cuts to Gentiles.

When the meat finally reaches the kitchen of an Orthodox Jew, new complications arise: first, the blood must be further drawn from the flesh by a thorough salting; then, the meat can be cooked only in utensils reserved for meat which have not been in contact for twenty-four hours with milk,² or which have been purified by being heated red-hot.

If the Jew suspects that his cook has been careless in observing these regulations, has forgotten to rinse off the blood-soaked salt before roasting the meat, he can only believe her volunteered assurance that the meat has been rinsed.

The kitchen of such a *kosher* household has two sets of pots and pans: one for milk and fish dishes, and one for meat dishes. Reformed Jews are jokingly said to have three sets of dishes: one for milk, one for meat and one for *trefah*.

In time of war, whenever danger to his life may be averted by breaking the laws, they are automatically invalid: it is a primary concept of Jewish faith that its regulations are rules for living, not dying, that life is the most valuable of all things.

THE SUPREME COURT IN ANCIENT JEWISH LIFE — A PARALLEL STUDY

By DR. ISRAEL H. LEVINTHAL

It is not my purpose here to take sides in the present discussion that agitates American public opinion concerning President Roosevelt's Supreme Court proposals. I do want, however, to give a pen picture of the Supreme Court that ruled in ancient Jewish life, and to see if the make-up, the powers, and the constitution of that tribunal have anything to offer, by way of suggestion, with regard to the proposed judicial reforms.

It may surprise many a reader to learn that Jews also had a Supreme Court. In fact, our entire judicial system resembled very much the judicial system practiced in America. Every community, no matter how small, had its *Beth Din*, a court of three judges, which had jurisdiction only over civil cases. In the larger communities—and a population of 230 entitled it to be included in such classification—there was the *Smaller Sanhedrin*, a court of twenty-three judges, to which were referred all capital cases and those that entailed physical punishment. And then there was the *Sanhedria Gedolah*, the *Great Sanhedrin*, or Supreme Court, which sat in Jerusalem in the Chamber of the Hewn Stones—one of the sacred precincts of the Temple—a tribunal composed of seventy judges, whose verdict was regarded as supreme by the entire Jewish people. In the following outline I shall limit myself to a discussion of this Supreme Court, leaving aside all reference to the two lower tribunals.

The jurisdiction of this highest court included such cases as were of national import and which affected the welfare of the entire people. The false prophet, the rebellious teacher, the fixing of the calendar, doubtful questions of religious law which touched the lives of the entire people, were among the cases that came under its sole jurisdiction. It also served as a Court of Appeal. If the judges in the lower courts were doubtful about the law, they appealed to the *Great Sanhedrin* for its interpretation. If a wrong decision was given by any of the lower courts, this Supreme Court could nullify and correct it.

In one important aspect it differed from the Supreme Court of our own country. Ours has only a judicial function. It cannot make laws. It can only

interpret laws made by Congress in the light of America's Constitution. The *Great Sanhedrin* possessed legislative as well as judicial powers. It could also make the nation's laws. But it could only make such laws as were within the letter and the spirit of Israel's Constitution — the *Torah*. In other words, their legislative power was combined with their judicial power, and every law proposed was immediately tested to see if it fell within the purview of the nation's Constitution.

In some form this tribunal may be traced to the very days of Moses. We know that it played an important role in the days of Ezra and Nehemiah. It won its greatest power, however, and assumed the name *Sanhedrin*, at the time of the triumph of the Hasmoneans, in the second century B. C. E. It maintained its supreme and unchallenged authority up to the destruction of the second Temple, in the year 70 A. C. E., though it lost its right to impose capital punishment about two decades before that national tragedy.

* * *

Americans are noted for the great respect and reverence for their jurists. The members of the Supreme Court, in particular, have always been surrounded by a halo of sanctity, and, certainly until very recent times, have been regarded as men apart from the every-day problems of life. The ancient Jews displayed this reverence towards their judges in yet more marked degree. To the Jews these judges personified Justice, and Justice was the very essence of the Divine. A rabbi in the Talmud could therefore permit himself to say that "A judge who pronounces a true judgment becomes a *Shutaf*—a partner in God's work." In fact, in the earlier sources of the Bible judges are frequently called *Elohim*,—the very name of God (Exodus 21.6: 22.7, 8; Psalms 82.1,6). Some scholars say that that was the reason why the *Great Sanhedrin* sat in the very precincts of the Temple, in the chamber adjoining the sacred altar. It was to emphasize the sacredness and the God-like function of the judges of this important tribunal.

We cannot overestimate the role that this Court played in ancient Jewish

life. To quote a fine scholar, the late Dr. David Hoffman, who made a special study of this Court, its members were *die Haupttraeger des Gesetzes*, "the principal upholders of the Law," which they strove *zu huetten und zu befestigen*, "to guard and strengthen"; they proclaimed new laws which the times demanded but always *in geiste der Thora zu treffen*, "in the spirit of the people's Constitution, the Torah".

In studying the structure of this Supreme Court, it is interesting to note that originally it was made up of Priests, Levites and ordinary Israelites, the idea being that all important groups in Jewish life should be represented. Later this division disappeared, but another rule led to the same results. The most distinguished and most proficient members of the lower courts—the *Sanhedriot Ketanot*—were promoted to the Supreme Court, and the procedure was to choose these men from as many of the lower courts as possible, thus giving representation to every section of Palestine. The aim was to democratize the Supreme Court, to make it representative of all classes and of all sections of the people's life. When we recall the fact that in our own land, when President Wilson proposed the name of Justice Brandeis for the Supreme Court the opposition to his appointment openly rested on the claim that he represented the liberals in America and therefore was temperamentally unsuited for such a post,—as if only the conservative viewpoint had a right to be represented in our highest court,—we can see how very advanced, how very liberal and how truly democratic the Jewish Supreme Court was.

* * *

One of the important features of President Roosevelt's proposals is the enlargement of our Court from nine to fifteen members. The critics of this suggestion claim that fifteen judges would make too large a group for such a body, that the Court would become too cumbersome in its structure, that so large a number would only get in each other's way. It is therefore quite significant to note that the Jewish Supreme Court, serving as it did a small land, not larger than two states of this

Union, and containing a small population, was nevertheless made up of 70 members, and according to some views, 71 members. It is true that the number was based upon the Scriptural words, which pictured God as asking Moses: "Gather unto me seventy men of the elders of Israel" (Numbers 11. 16). Nevertheless it is interesting to note that in all our Talmudic literature we do not find one criticism of this large number, or any complaint of its inefficiency because of its size. On the contrary, it was the Jewish view that through the expression of a large number of opinions, and through the discussion by many members of the court, there was always a greater opportunity and possibility to get to the very depths of the law that was under advisement. From the standpoint of this ancient court, the number fifteen proposed for America would certainly be in keeping with the importance of its function.

Another feature of the President's proposals deals with the question of the jurists' age. It is felt that when a member reaches the age of seventy, he should retire, for he then can no longer keep in step with the new trends of the time. Old age, according to this view, tends to a drastic conservatism, and the judge thus becomes unsuited for such a tribunal.

Now in this matter of age the Jews held an altogether different opinion. There was a minimum age requirement for membership in their Supreme Court, forty, the supposition being that at forty, a man ripens in intelligence. But there was no maximum age limit. In fact, the tendency was to give preference to old age. The whole attitude towards old age was different in those days. When a man was ordained a judge he was called *Zaken*, "an elder", or old man. God Himself, according to one tradition, gave special honor to old men. And the Talmud, in enumerating the prerequisites for membership in the *Great Sanhedrin*, specifically states: "No man should be elected to that body unless he is a *Baal Ziknah*, an old man". This requirement, however, applied only to the Supreme Court.

For admittance to the *Lower Sanhedrin* it was expressly ruled that a *Zaken*, an old man, just as a man who had no children, was not eligible. The Lower Court dealt with capital cases and corporal punishment. Old age, in such cases, may harden the quality of mercy. Where, however, the concern was with abstract law, as in the *High-*

er Sanhedrin, then old age was preferred, the theory being that the older one is the richer in experience and the wiser one becomes. The Syriac term for Israel's *Great Sanhedrin* was *Kenushta D'Saba*, "The Assembly of Old Men." We see, therefore, that the designation "The Nine Old Men", which today is made in derision, would in ancient times betoken an expression of honor and the greatest dignity.

I have a feeling that psychology would prove that the ancient Jewish view was the more correct one. Physical prowess depends upon youth; old age is a great deterrent in those activities that are dependent upon bodily strength and vigor. But in the fields of abstract thought and reason, in the realm of jurisprudence, old age should be of great advantage. Nor is it altogether correct to say that youth always betokens liberalism or radicalism, and that old age is synonymous with conservatism and reaction. The oldest member in the present Supreme Court, Justice Brandeis, and that still older member who graced that Court for so many years, Justice Holmes, were far more liberal in their views than many of their younger colleagues. In the old Jewish Sanhedrin, Rabbi Akiba, who became a member of that august body when he was an old man and who remained a member until a short time before his death in his 90th year, was the leader in all the liberal legislation, both in the economic and social spheres and in the purely religious enactments. Nay, even in his advanced age he was radical enough to join the rebellion which Bar Kochba led against the tyrannical rule of Rome. As if to bring home to us in striking fashion the truth that liberalism and adventure are not dependent on age, we find the Bible, in the very midst of the story of Israel's emancipation from the bondage in Egypt, recording the significant fact: "And Moses was fourscore years old, and Aaron fourscore and three years old, when they spoke unto Pharaoh!" (Exodus 7.7.) History records many an example of young men extremely reactionary and old men extremely liberal and radical. From the standpoint of the Jewish attitude toward the age of the judges in the ancient *Sanhedrin* President Roosevelt's attitude on this phase of the present discussion, would receive very little encouragement.

* * *

The severest criticism of the President's proposed reforms of our Supreme Court lies in the charge that the

President desires to appoint additional men who will favor his viewpoint regarding new legislation affecting the economic life of our people. Students of law know the simple truth that there is no such thing as objective law. There is such a thing in the moral law. Religious people believe that this objective moral law was revealed to man by a Higher Power. But in ordinary jurisprudence there is no objective law; there is not a definite legal truth existing as it were in a vacuum. All law is subjective, depending upon the individual who interprets that law. By his very interpretation you can get a picture of the temperament, the mind, the attitude of the man who interprets that law. Nor is there but a single way of interpreting the Constitution. The very fact that in many of the recent decisions, the Supreme Court was divided five against four proves how difficult it is to find a single interpretation of a Constitutional question. Both the majority opinion and the minority opinion based their views upon the words of the Constitution; and yet how different were their conclusions! One group rests its opinion upon the strict letter of the Constitution; the other upon the spirit behind the letter of a particular provision.

Now it is interesting to observe that in the history of Israel's Supreme Court of ancient days there was the very same struggle, the same clash between these opposing views. There were two groups, the Sadducees and the Pharisees. The former included the priests, the wealthy classes, the land-owners and the general aristocracy. The latter included the general masses and the intelligentsia or student groups. Josephus tells us quite emphatically that "the masses of the people were opposed to the Sadducees, and favored the Pharisees." The former, to protect its social and economic interests, naturally maintained the conservative viewpoint in all such discussion. The latter were the liberals and defended all progressive legislation. Both parties fought to have their majority in the *Great Sanhedrin*, so that the judicial opinions might reflect their social and economic theories. Now there was a veritable cycle of such party influence. Before the reign of the Hasmoneans the Sadducees were in power, and the decisions of the Supreme Court in those days reflected their viewpoint. After the Hasmonean victory the Pharisees came to power and again the Court showed that liberal influence. In

(Continued on Page 19)

MAR NAZAR

By M. SMILANSKY

Translated from the Hebrew by E. M. Edelstein

(Continued from last month)

IV

TWO years have passed. Mar Nazar settled permanently in our colony. At first his father insisted that he return home, but the son was determined not to leave the land which he loved so much. Finally his father consented, and even promised to send him sufficient money to buy a small farm in our colony. It is impossible to describe the happiness of Mar Nazar when he received that consent. Such joy I have never beheld. He danced about and nearly choked me in his embrace. Tears of a happy child appeared on the face of this man-giant.

My friend, a son of this land will I be forever!

Mar Nazar became the pet of the colony. Every one loved him. In case of danger all eyes were turned towards him. When a farmer was taken ill, Mar Nazar could be seen galloping on his horse to the city for a doctor. He was always the first to respond to the gang call of distress, was first and foremost in the battles with the Arab shepherds, who would send their flocks into our vineyards in the dark of the night.

The Arabs, too, loved him for his strength and bravery, for the ease with which he acquired their language, and for his excellent horsemanship, which equalled their own. When he rode his mare he was dressed like an Arab and also armed from head to foot. The name "Mar Nazar" became famous among the Arabs.

With me he would converse in Hebrew only. He would read in my house and discuss the books with me. But more than work, more than horse-back riding and more than the Hebrew language, more than anything else, he loved the land. When he uttered the words "Erez Israel", it was with so much reverence and holiness as when a very pious Jew utters the word "Torah". The word "Yarden" had a special sound when it came from his mouth. So does a loving mother speak of her only child. But because of the Jordan Mar Nazar lost much of his respect for me.

It happened on a Sabbath day. We were strolling along in our fields talk-

ing about the land. He listened attentively to my descriptions of the various cities and settlements in our country, of the Carmel, the Tabor and the Valley of Jezreel. Suddenly he asked me: "My friend, what is the color of the Jordan's water? I have not seen the Jordan yet."

He stopped, giving a piercing look with his two dark eyes, and retreated a step backwards.

What you have not seen the Jordan?

As if to say, if you have not seen the Jordan, then what *did* you see? A note of disappointment trembled in his voice also a kind of pity for me. For several days after this conversation it seemed that my friend avoided meeting me, until one evening, when I saw him in the street, he impulsively addressed me: "My friend, I wish to see the Jordan. I cannot wait any longer."

His low voice was deep and resonant and full of great, strong yearning. He had long wished to see the land but did not want to go alone and I could not leave my work to accompany him. I said: "At the end of the summer, when our work will be finished, we shall go, both of us."

His big hand took hold of mine in a vise-like grip.

V

The hoped-for day came. After the gathering of the grapes my young friend and I left for the Galil. He was as happy as a lover setting out to meet his sweetheart. He behaved strangely on the road. The scenery did not interest him in the least, he only stared straight ahead of him, as if wishing to lift the curtain from the horizon and penetrate it, discover its secret and its magic.

My friend, when shall we see the Jordan?

We have a long way to travel yet. Tomorrow we arrive at Zichron, the next day at Haifa, and at the end of the week we shall reach the Jordan.

My friend became very moody. To wait a whole week!

On the following day, at Zichron, my friend approached me and with tears in his eyes begged me to follow a short road straight to the Jordan.

But you will not see Haifa and the Carmel!

On our return trip. . . . I must see the Jordan first, please! . . .

We left Zichron accompanied by an Arab guide riding on his donkey, who was to show us the short cut. My friend would not listen to our guide's suggestion that we spend the night in an Arab village: he insisted that we travel all through the night. And so we did, although it was pitch-dark and our going was very slow. Towards midnight our Arab suddenly turned impudent. He began to tell us night stories, stories full of the scent of blood, of reckless freedom, and of beastly blood revenge. In a fit of jealousy he once slew a man, and served fifteen years in a penitentiary . . . The Arab's eyes are glittering in the darkness of the night, like two luring coals, and terror grips my heart. What of the night, and what of the Arab and his blood-tales. . . .

Near a small stream which suddenly revealed itself before our eyes, the Arab's donkey stopped, and our horses, too, halted in their tracks.

Why have you stopped? shouted my friend. He jumped off his horse and faced the Arab.

We went astray, we lost the road.

And while talking the Arab dismounted, lay flat on the ground and put his ear to it. My heart trembled. Who knows, where this rascal has brought us? Perhaps, someone is lurking near, waiting to capture us and our horses. We, too, stretched ourselves on the ground and tried to detect traces of our narrow path through the stream. Our eyes became accustomed to the dark, and we then noticed the path as it wound itself on the other side of the water. Suddenly our Arab gave a shrill whistle, once, twice, and from the opposite side of the stream someone responded in the same manner.

Ibn il Gehinim! (Son of the purgatory)! shouted my friend, and lifted the Arab from the ground, shook him menacingly and stood him on his feet. Mount your damned donkey and go on, if you wish to see daylight again!

The Arab sensed the seriousness of my friend's threat and understood that this time his journey will not be glorified. At once the fire of impudence left his eyes and his voice became soft and sweeter than honey.

That's my friend, Sir, a shepherd in this valley, and he is very well acquainted with the location of the roads around here. I called to ask his advice.

We don't need any advice, go on!

From the darkness stood out the figure of an Arab, his face and head covered, and only his eyes shining in the night. We did not greet each other. My ears caught the snorting of a mare.

For the remainder of the night our gaze was steadily fixed on the Arab guide in front of us: we could not trust him any longer. And when the sun rose, our feet rested on top of the mountain Tiberias, below us lay the sea Kinereth (Lake Tiberias).

My friend, the Jordan!

No, Hahibi, this is the Kinereth.

But tomorrow we shall see the Jordan!

His voice was painfully subdued. What does his heart prophesy? . . .

'At dawn the next day we left the old city of Tiberias and made our way to the Jordan. The tramping of our horses' hoofs disturbed the peace of the sleeping town. We were two lonely riders on a narrow path full of danger. At our right boulders of the angry mountains; at our left the Kinereth.

We have already come to the end of the Kinereth, but the Jordan is as yet invisible: it is hidden here among the trees and wild herbs that grow on its shores. But the sound of its murmuring has already reached our ears, the sputtering of its rushing waves are heard. My friend's pale face turned towards me and without saying it his eyes asked: Is that the sound of the Jordan?

The sun appeared from behind the mountains, and through the bushes that were at our left we saw a small brook that issued forth from a hiding place and disappeared again. This was the river Jordan, whose course is crooked, snake-like. I looked at my friend, but his face was turned towards the Jordan . . . Suddenly, as if bitten by a scorpion, he lashed his horse and galloped off to the river.

Careful, rocks . . . thorns . . .

My friend did not heed my warnings.

When I caught up with him, his horse was already standing near the Jordan. Its waters ran very swiftly, jumping from one stone to the other, as if being pushed by hands of a giant. Clear was the water and covered with a net of tiny waves, but it was shallow, and did not appear much like a river, just a small brook. . . .

My friend did not utter a single

word, only a deathly paleness covered his face, and his eyes expressed a deep pain. Again he pressed his horse and we began to follow the Jordan's course, which was a very difficult task. We were going Southward. Mar Nazar did not stop even for a second, did not turn to me and did not say a word. I knew that these were his most difficult moments, that his soul and heart were held in tongs. I knew that he was searching for something which he will never find. And I knew, that his soul will no more know peace.

Suddenly his horse stopped, and he turned his face to me and his hand was lifted upwards.

My friend, look and see!

On his pale face wavered an imperceptible smile, in his deep eyes glinted a tiny spark. I saw: the mischievous Jordan suddenly change its course to the left, where it widened appreciably and began to resemble a river. My friend dismounted, threw away the bridle and gazed upon the water. A while later he undressed and said:

Shall I try to wade the Jordan?

He stepped into the water, which was quite deep at this spot, and before he covered half the distance, the water reached up to his neck. He turned around to look at me, and his face was shining, a happy smile hovering over it. He then struck out and began to swim and in a few minutes he stood on the other side and called:

Shalom to you from Transjordan!

He climbed the steep shore, stood high above the Jordan, and giving a swift look all around him he dived full-length into the roaring river below.

Oh! I yelled fearfully and jumped from my place. But at this moment

my friend's head appeared on the surface and he joyfully exclaimed: The water is deep here, friend! And the under current is very strong. One can easily drown.

At last he found happiness. The Jordan is strong, dangerous, treacherous, just like his Volga in Russia. He dived himself once more and lingered a little longer under the water. I was in despair. But he rose again and said: The bottom here is covered with hard grass. If your feet entangle in it, it will be no easy job to drag them out.

Enough, Hahib! Get out from the water.

Just once more, friend!

And again he climbed the steep shore dived headlong, disappeared,—and appeared no more . . . A few seconds passed . . . I shouted, but my voice died in this wide stretch. Only a slight echo came back to my ears from the surrounding mountains. I hastily undressed, but since I could not swim, it was impossible for me to reach the place where he dived. I waded until the water reached my neck and had to return to shore. I ran like one insane here and there, not knowing what to do. My friend is lost . . . And suddenly—oh, God!—His big body was floated on the water on my side of the river. I ran towards it, tried to pull him out, but the current was much too strong and the body too heavy for my shattered nerves. I shook his head, I called to him—no answer. His face was turned upwards. Even in my state of horror I could read triumph in his dead eyes.

I loosened my grip. The body rolled a bit. The current of the Jordan took him away from me.

May his soul rest in peace.

WHAT LEON BLUM EATS

IN France they speak of the Blum-Daladier-Amelie Government. Leon Blum is, of course, Premier, and Edouard Daladier his War Minister. But the Amelie of the extraordinary coalition is no Mrs. Simpson, tho she shares one great talent with ex-King Edward's friend.

Amelie is Blum's cook. Twenty years ago, when he formally took up politics as a Deputy from Narbonne, Southern France, she began her rule over the burnished copper and glazed *terrines* of the millionaire's old fashioned kitchen.

Tho cartoonists last week depicted

the thin, gangling intellectual as a half-starved professor, Blum is one of the most cultivated *gourmets* of France. Enemies once circulated a story that his widely advertised appreciation of wines began belatedly, during his first electoral campaign. This would prove inspired politics—for a notoriously cold logician and Socialist theorist—in a country where only the art of cooking ranks above the art of eating—and even that ranking is debatable.

As a matter of fact, however, Blum's love for wines and his country's culinary achievements dates from his youth

(Continued on Page 18)

BROOKLYN JEWISH CENTER ACTIVITIES

CLOSING LATE FRIDAY NIGHT SERVICE FOR SEASON THIS FRIDAY NIGHT, MARCH 19th

The closing late Friday night service for this season will be held Friday evening, March 19th at 8:30 o'clock. Following a custom in vogue at our Center for many years, we shall close the season with a special Youth Service dedicated to the problems of our Jewish Youth. In addition to Rabbi Levinthal who will open the program, brief addresses will be delivered by Mr. Neil M. Lieblieh, the president of Junior Federation of the Brooklyn Jewish Charities, who will plead for the cause of charity; Miss Shulamith Schwartz, who is on a visit here from Palestine, and a former national president of the Junior Hadassah, will plead the cause of Palestine; and Mr. John Lewis, president of the Young People's League of the United Synagogue of America, will speak on behalf of the Synagogue and Religion. Mr. Milton Balsam, the president of our Center Young Folks League, will deliver the introductory address.

We sincerely trust that as many of our young people as possible will attend this important service. We hope, too, that many of the parents will be with us to hear and to learn what the Jewish Youth is doing today for the Jewish people and the Jewish faith.

Rev. Kantor will lead in the congregational singing.

COURSE LECTURES

Psychology—Wednesday evening at 8:30 Miss Florence Rosen will speak on "Fear and Repression in Adjustment".

Modern Drama — Wednesday evening at 8:30 Mr. J. M. Kaplan, M.A., will speak.

IMPORTANT NOTICE!

1937 membership cards are now required for admission to all activities in the Center building.

These cards will be forwarded to you upon payment of the charge for membership dues for the current year.

PASSOVER SERVICES

Passover Services will be held in our Synagogue on Friday and Saturday evening, March 26th and 27th, and on Saturday and Sunday morning at 8:30 o'clock. The subjects of the sermons and the exact hour for the evening services will be published in the next issue of our Bulletin.

PERSONALS

Rabbi Levinthal delivered the principal address at the Annual Donor Luncheon of the Brooklyn Hadassah at the Waldorf-Astoria on Monday, March 1st.

On the afternoon of March 3rd Rabbi Levinthal delivered the invocation at the Annual Donor Luncheon of the Women's Division of the American Jewish Congress at the Waldorf-Astoria. And on the evening of March 3rd he was one of the principal speakers at the Semi-Centennial Celebration of the Jewish Theological Seminary and the Reception to Prof. Louis Ginzburg held at our own Center.

The members of the Center will be interested to know that in the very popular book "Living Courageously" by Kirby Page there is included a lengthy chapter from one of the sermons preached by Rabbi Levinthal on Rosh Hashonah "Chochmoh and Torah".

CENTER SYMPHONY ORCHESTRA ORGANIZED

The organization meeting of the Center Symphony Orchestra proved a great success. Judging by the number of registrants it is safe to say that the Center will soon have a very fine orchestra. Rehearsals are held on Thursday evenings at 8 o'clock. Membership is open to all adult instrumentalists of the Center. The orchestra is under the direction of Mr. Maurice Sklar, conductor of the Playhouse Symphony Orchestra and member of the faculty of the High School of Music and Art.

BAR MITZVAH

Congratulations and best wishes are extended to Dr. and Mrs. Max Dannenberg, 1464 Eastern Parkway, upon the Bar Mitzvah of their son, Stanley, which will be celebrated at the Center this Saturday morning, March 20th.

AN EVENING OF PERSIAN POETRY AND MUSIC

Sunday evening, April 4th, 8:30 o'clock, has been set aside as an evening devoted to Persian poetry and music. This evening is given in celebration of the 50th memorial anniversary of the great English classic poet, Edward Fitzgerald, who was the very first one to introduce into the Western cultural world, the translation of the Rubaiyat of Omar Khayyam into English.

The Meaning of Life, as interpreted by the great Persian Poet and Philosopher, Omar Khayyam—a lecture delivered by the well known lecturer and essayist, N. Steinberg, who is the author of "Young America", "Critical Essays", "Poetry in Prose", and others.

The talented young cellist, Miss Cynthia Mintz, accompanied at the piano by Miss Claire Mintz, will play several classical Persian numbers of music in the spirit of the evening.

Dr. Ezekiel Leavitt, author of "Parrot Gods", "Songs of Grief and Gladness", "Dreamland", "The Outstanding Jews of America", and others will speak on the Philosophy of Omar Khayyam as compared to the philosophy of King Solomon as expressed in the Ecclesiastes.

Cantor P. Jassinowsky, well known singer and composer, will conduct his unique quartet in some Persian and Palestinian songs assisted by Mrs. Jassinowsky at the piano.

Mrs. Helen Tarnover, radio singer, will sing several Persian songs accompanied at the piano by Mrs. Weissman and Natalie Asen.

Dr. A. Asen, translator of American and English classic poets into Yiddish, will recite some stanzas from his translation of Omar Khayyam into English.

Rabbi Louis Hammer will preside.

Admission will be free to members as well as non-members.

EXPRESSIONS OF CONDOLENCE

We extend our sympathy and condolence to Mr. S. Goldsamt upon the death of his brother, Joseph, on March 11th.

FORUM LECTURES ARRANGED BY Z. O. A.

Under the auspices of the Education Department of the Zionist Organization of America, five forum lectures and discussions will be held on Sunday evenings, March 21 and 28, April 11, 25, and May 9, at the Society for Advancement of Judaism, New York.

The first one on March 21st will deal with "Arab Relations." The speakers will be Louis Lipsky and Haim Fineman.

On the 28th Hans Kohn will discuss "The Near-East and European Politics."

"The British Policy in the Near-East" will be discussed by Walter E. Stevens and Abraham Ben-Shalom on April 11th.

Ludwig Lewisohn and A. H. Friedland will discuss "Cultural Influence of Palestine on Diaspora," on April 25th.

The last forum on May 9th will be devoted to discussion on the "Absorptive Capacity of Palestine." The speaker on that evening will be Abraham Revusky.

Admission to the entire series is one dollar; single admissions 35c.

CLUB NEWS

Despite a change in leadership, the club department of the Brooklyn Jewish Center has continued unabated in its activity. In the Vivalet Club, Mrs. Shapiro has replaced Mrs. Suklof as the leader. The girls in this club have demonstrated a tremendous interest in Zadakah. They have brought three trees in Palestine, have contributed a sum of money to a nursery, and have presented dolls which they made themselves, and candy, to an orphanage. They promise to continue their fine work for the rest of the year.

The Maccabee Club also has a new leader, Mr. Chertoff. Mr. Neimand, the previous leader has left for Texas where he will assume a pulpit. The Maccabee are at the present very much interested in the drama and we are certain to hear from them very soon about it.

The Center Club, under the leadership of Mr. Goldman, has for its project this year, the publication of a magazine in the entire club department. The second issue will soon be in the hands of the members. In addition, an extensive athletic program has been engaged in both the Maccabees and the Center Club. With the basketball season over, we will soon be hearing from our baseball teams.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Birnbaum, Bernard

Married Pickle

Res.—486 Brooklyn Avenue

Bus.—83 Beekman Street

Proposed by J. M. Schwartz and Arthur E. Schwartz.

Dick, Samuel H.

Married Coats & Suits

Res.—135 Eastern Parkway

Bus.—225 West 37th St.

Proposed by Meyer Nemerov

Farber, William

Married Dress Mfr.

Res.—1465 President Street

Bus.—1400 Broadway

Proposed by Elliott Bregstein

Garfinkel, Sidney

Unmarried Publicity

Res.—412 Schenck Avenue

Bus.—420 Madison Avenue

Gross, Benjamin

Married Lawyer

Res.—600 Eastern Parkway

Bus.—185 Montague Street

Proposed by Dr. J. Gold

Heuretig, Max

Unmarried Driving School

Res.—509 Howard Avenue

Proposed by Samuel B. Milt

Hyde, Bernard

Married Insurance

Res.—250 Crown Street

Bus.—285 Madison Avenue

Proposed by Albert Witty

Schoffman, Leonard B.

Unmarried Bldg. Material

Res.—901 Washington Avenue

Bus.—205 E. 42nd Street

Proposed by Irwin Witty and Sam Schonfeld.

The following has applied for reinstatement in the Brooklyn Jewish Center:

Goldman, A. L.

Married Insurance

Res.—502 Montgomery Street

Bus.—Empire State Bldg.

SABBATH SERVICES

Kindling of Candles at 5:51 P. M.

Friday Evening Services at 5:45 P. M.

Sabbath Morning Services, Sedrah Tzav (Sabbath Hagadol) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 5:45 P. M.

Class in Ein Yaakov, under the leadership of Mr. Benj. Hirsh at 5:00

DAILY SERVICES

Morning Services at 7 and 8 o'clock.

Mincha Services at 5:45 P. M.

RESERVATIONS NOW ACCEPTED

— for the —

PASSOVER SEDORIM

FRIDAY and SATURDAY

— E V E N I N G S —

MARCH 26th and 27th

RABBI LEVINTHAL

will conduct the Seder Services

assisted by

REV. KANTOR

Price \$3.50 Per Dinner

Children under 13 years—half rate.

In order to make proper arrangements it is advisable that you make your reservations at once.

ACKNOWLEDGMENTS OF GIFTS

The Center extends its thanks and appreciation to the following who have made gifts during the past month:

CENTER LIBRARY

Mrs. Julia Brown, in memory of her brother, Morris L. Jacobs.

Mr. and Mrs. Samuel Droshnicop.

Dr. Reuben Finkelstein.

PRAYER BOOKS

Mr. I. Vatnevitch, in honor of the Bar Mitzvah of his grandson, Sheldon Atlas.

BOOK OF LIFE

Mr. and Mrs. Joseph Stark in honor of the Bar Mitzvah of their son, Robert.

1936 REPORT OF THE BROOKLYN JEWISH CENTER

OFFICERS

JOSEPH M. SCHWARTZ	President
HENRY SEINFEL	First Vice-President
HYMAN AARON	Second Vice-President
MAX HERZFELD	Secretary
BENJAMIN J. KLINE	Treasurer
SAMUEL ROTTENBERG	Honorary President

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Isidor Fine
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Pincus Glickman
Henry Gold

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Benjamin J. Kline
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Brenner, Louis
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Doner, Jacob
Feinberg, Philip F.
Feldt, Joseph
Fine, Charles
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Ginsburg, Abraham

Goell, Mark J.
Goell, Milton J.
Gleichenhaus, V. W.
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Goldman, Martin M.
Goldstein, Nathaniel L.
Goodstein, David
Gottlieb, Aaron
Gottfried, Ph.
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Harrison, H. A.
Holtzmann, Henry
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Horowitz, Mrs. J.
Horowitz, Samuel
Jacobs, Joseph
Jaffe, Louis N.
Joseph, Arthur
Kaminsky, David B.
Katz, Samuel

Klein, Karl K.
Kugel, S. H.
Levey, Frank
Levine, Benj.
Levingson, I.
Lewis, Aaron
Lieberman, Harry
Lowenfeld, Mrs. I.
Lukashock, Joseph
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Lurie, Leib
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Metzger, Morris
Markowitz, Ben.
Neinkin, Morris
Nemerov, Meyer
Parnes, Louis
Perman, Chas.
Rachmil, Hyman
Riker, I. J.
Rosen, Meyer A.
Rosenson, I. L.
Rosenstein, David
Rutchik, M. M.
Rutstein, Jacob

Schaeffer, Frank
Schlesinger, L. H.
Schwartz, Mrs. J. M.
Schwartz, Mrs. N. T.
Schwartz, N. T.
Schwartz, Mrs. Solomon
Siegel, Wm. I.
Siegmeister, I.
Simon, Louis
Spatt, Dr. Moses
Stark, Samuel
Steingut, Hon. I.
Straussberg, S.
Strongin, Harry
Sussman, Sol
Sweedler, Hon. N.
Triebitz, Herman
Weinstein, A. A.
Weinstein, Mrs. A. A.
Weinstock, Louis
Wender, M. D.
Wiener, Mrs. I.
Witty, Albert
Witty, Mrs. Albert
Zankel, Louis

SUSTAINING MEMBERS FOR 1936

THE following is a list of the 1936 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
Barnett, Mrs. S.
Bernard, Louis W.
Bilgore, David
Bregstein, Bernard

Bregstein, Elliot
Bregstein, Harold
Brunner, Leonard
Cohen, Julius
Dlugasch, Morris

Goldman, Seymour
Goldman, Sidney
Goodstein, Wm.
Goody, Harris
Gordon, Louis
(Avenue T)
Halperin, Louis
Halperin, Nathan
Horowitz, Solomon
Jablow, George
Jablow, H. L.
Kaplan, Abraham
Katz, Samuel
(Park Place)

Kimmel, Jacob H.
Kirsch, H.
Kirschman, M. J.
Kline, Benj. J.
Kronish, Fred
Levin, Morris
Levingson, Isaac
Lipsky, Charles
Lurie, Leib
Marmerstein, E. Norman
Perman, Charles
Pollack, Aaron
Pollack, Abraham
Price, Mrs. Abraham

Rachmil, Hyman
Rosenfeld, Morris
(N. Y. Avenue)
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Rutstein, Jacob
Salwen, Nathan
Shapiro, Abraham
Steingut, Hon. Irwin
Sweedler, Hon. Nathan
Weinberg, Morris
Weinstock, Louis
Werbelovsky, Benjamin

ANNUAL MESSAGE COVERING ACTIVITIES FOR THE YEAR 1936

Delivered by the President, Joseph M. Schwartz, on January 28, 1937

AS President of the Center the duty devolves upon me to deliver a report covering the activities during the past year and of making such recommendations as I may deem advisable for the further progress of our institution.

The activities of the Center are divided into departments. The work of each department is supervised by a committee headed by a chairman. If time permitted, it should have been my pleasure to call upon these chairmen to present their individual reports concerning the work under their stewardship. In the interest of brevity, however, I shall embody in my report the activities of all departments in the Center.

RELIGIOUS ACTIVITIES

OUR Religious Service Department has made considerable progress during the past year. The High Holy Day Services have attracted an exceptionally large congregation. The Friday Evening lectures can boast of a record-breaking attendance of men and women who fill the Synagogue to its capacity in their eagerness to listen to the inspiring messages delivered by Rabbi Levinthal and the visiting speakers. The Sabbath and Holiday Services, also, are exceedingly well attended throughout the year. The net income from the department was \$6,191.99 as against \$6,808.90 in 1935. The income from the sale of High Holy Day Seats was \$14,809, as compared with \$14,714.50 a year ago.

HEBREW EDUCATION DEPARTMENT

FOR the first time in many years we are happy to note real progress in our Hebrew Education Department. There were times when we despaired at the apparent lack of interest on the part of parents in the Jewish education of their children. The afternoon Hebrew School has an increased registration of over 50%, namely, 156 children as compared with 100 last year. The Religious School, which meets once a week on Sunday morning, has a registration of 167 children. Last year we reported a registration of 157.

As a result of this increase we have every assurance that the Hebrew Department will substantially reduce its deficit this year despite the increase in the teaching staff through the return of Mr. Halevi from Palestine. There is even a likelihood that the school budget will be met.

At the last Shevuoth Services we had the first public graduation exercises of our Consecration Group for girls. It was a most impressive service and the girls who participated in it gave ample evidence of the knowledge they have acquired as members of the class and of the fine Jewish spirit with which they have been imbued. This year's class numbers 13 girls.

The post-graduating Consecration Group has a membership of 14 girls, who meet several times a month to continue their studies.

All in all there are 336 boys and girls who receive their Jewish training under the guidance of the Hebrew Education Department of the Center. This does not include the Center Academy, the work of which is supervised by a separate committee.

CENTER ACADEMY

THE Center Academy where the children receive elementary school education as well as a fundamental education in Hebrew and Jewish culture, is making considerable progress. The registration this year is 83. Thanks to the efforts of the parents of the Center Academy, the school will again meet its budget this year as it has in the past few years. The Center Academy is looked upon as a model for progressive Jewish Education in this country. We sincerely hope that more of our members will avail themselves of the opportunity to give their children the benefits of an excellent Jewish and general education by enrolling them in this school.

JEWISH INSTITUTE FOR ADULTS

SEVERAL years ago Rabbi Levinthal organized the Center Institute of Jewish Studies for Adults. It met with instant success and has acquired a fine reputation in the community.

The Institute has an enrollment of 105 men and women who attend the sessions regularly during the season. Courses are being given under the guidance of expert instructors in Hebrew, Talmud, Jewish History, Religion, The Bible as Literature, History of Jewish Literature, etc. All courses are free to members and non-members, except for a nominal registration fee.

FORUM LECTURES

OUR Forum lectures, which have been given on Monday evenings for the past sixteen years, have been most successful from the point of view of attendance and the calibre of the lecturers selected by the committee. The Center is undoubtedly rendering a most useful service to the community in bringing to our platform men and women whose reputation for scholarship and leadership in every field of human endeavor is known throughout the country. The committee has adopted a new policy of giving almost all of these lectures free to members of the Center.

In addition to the Forum lectures the committee is arranging course lectures on topics of interest, which are held every Wednesday. These courses are arranged in cooperation with the WPA Adult Project of the Board of Education and are free to all.

The committee has also arranged a number of lectures in the Yiddish language given by outstanding Yiddish journalists and novelists. These lectures are free to both members and non-members.

CENTER LIBRARY

FOR the past few years we have looked forward to the opening of the Center Library but the financial condition of the Center made it impossible to assume the expense incidental to the proper functioning of this department. Several months ago the Board of Trustees and the Governing Board authorized the opening of the Library and provided the funds needed for engaging a librarian. The library is now open and well attended, and we are hopeful that with the acquisition of more books its usefulness to the community will be greatly in-

creased. The nucleus of the library is a collection of books by authors whose works were banned by the Nazi Government. Around this collection a library of books in Hebrew, English and Yiddish is being developed.

Center members can be of great help by donating books. These gifts may be made in memory of their beloved departed relatives or in honor of some family festivity. With the cooperation of the membership we can hope to have the outstanding Jewish library in our Borough.

CENTER PUBLICATIONS

MEMBERS of the Center are kept informed of the activities of the institution through our weekly Bulletin and our monthly *Center Review*. The latter publication, in addition to news of the institution, contains articles of general Jewish interest. The *Center Review* is highly thought of in Anglo-Jewish journalism, and reflects a great deal of credit to the institution.

SOCIAL ACTIVITIES

IN the department of Social Activities we are glad to note a considerable improvement. This progress is particularly reflected in the successful functions arranged by the committee during the year. Time and time again we found it necessary to close reservations for different functions because of over-subscription. The monthly social meetings were always well attended. They proved of great help in getting members acquainted with each other and in cementing a spirit of friendship among them. The committee arranged several successful concerts and theatrical productions in conjunction with the WPA Federal Theatre Project. We are grateful to the committee for their efforts in helping to solve one of the most vexing problems of the Center.

CLUB ACTIVITIES

THE Center maintains clubs for the children of our members and for the young folks. The membership in these clubs is grouped according to the ages of and the various interests displayed by our children. The clubs are under the supervision of expert leaders who direct the activities and are helpful in developing programs along social and educational lines.

PHYSICAL TRAINING DEPT.

THE department devoted to physical training activities has again demonstrated its popularity with the membership of the Center. A glance at the rec-

ord of attendance during the past year proves that its health-giving facilities are being enjoyed by a large percentage of our members.

The attendance for 1936 was 29,806, as against 28,806 in 1935. The facilities were used by 21,069 men, 3,101 women, 3,782 boys and 1,834 girls. The basketball games were most successful, and in addition to the interest they aroused in the community they have proven a source of income to the institution. In the elimination contest conducted by the A A U last year the Center team came out victorious as the Kings County Champions.

The committee is always striving to improve this department in order to make it possible for more and more members to take advantage of its facilities.

HOUSE COMMITTEE

A BUILDING of the magnitude of the Center is in constant need of repairs and improvements. We take pride in the fact that although it is almost fifteen years since the dedication of the Center took place, the building is in perfect shape. The House Committee has done splendid work in supervising the painting of the main lobby and the Synagogue corridor, the erection of the handball courts, and especially the equipping of the Prayer Room, the money for which was provided by our Sisterhood.

MEMBERSHIP

WE have recently concluded a membership campaign which was successful beyond our expectations. As a result of the intensive drive conducted under the auspices of the Membership Committee we can expect an increase in our membership of between 225 and 250. It is the largest increase within a short period since the dedication of the building, and makes our institution the largest Jewish Center in the country. The campaign was a splendid achievement and we are sincerely grateful to all those who made its success possible.

We started the year with 806 members. We lost 129 through resignations and non-payment of dues. The enrollment for the year was 299, bringing the membership to 976 as of December 31, 1936 (633 married and 343 single). In addition, we have enrolled during this month, as a result of the campaign, 90 members (36 single and 54 married). The total, therefore, to date is a membership of 1066 (687 married

and 379 single). We have still a number of applications on hand and we are hopeful that their remittances will be forthcoming so that we may enroll them within the next few weeks.

SISTERHOOD

MRS. ALBERT WITTY, the President of the Sisterhood, will render a separate report of the activities of her department. Mention has already been made of the Sisterhood's splendid gift to the Center in beautifying our Prayer Room. The Beth Hamedrash arouses our admiration, and we often wonder why such an important task as the Sisterhood undertook was overlooked for so many years. The Prayer Room has also been of considerable financial help to the Center as a place for wedding ceremonies.

THANKS TO CHAIRMEN

I HAVE reported thus far on the work of the various departments within the Center and the progress made during the past year. For all that has been accomplished we owe a debt of gratitude to the members of the committees and particularly to the chairmen and the vice-chairmen. They planned the various activities, supervised the work and labored zealously throughout the year to promote the interests of our beloved institution. I wish it were possible for me to give a more detailed account of all that they did for the Center. I must limit myself to a listing of their names and to a general expression of thanks and appreciation for the loyal support they have given my administration:

Auxiliary Committee—

Maurice Bernhardt, assisted by E. M. Sternfeld.

Arbitration Committee—

I. Levingson, Chairman.

Cemetery Committee—

Nathan T. Schwartz, Chairman and Fred. Hollander, Vice-Chairman.

Center Academy Committee—

David Rosenstein, Chairman Board of Trustees.

Chevra Kadisha Committee—

Max H. Haft, Chairman; R. Albert, Vice-Chairman.

Civic Committee—

J. L. Holtzmann, Chairman and Ira L. Rosenson, Vice-Chairman.

Forum Committee—

Max Herzfeld, Chairman and Isaac Siegmeister, Vice-Chairman.

Grievance Committee—

Albert A. Weinstein, Chairman.

Hebrew Education Committee—

(Continued on Page 17)

SUMMARY OF RELIGIOUS, EDUCATIONAL AND SOCIAL ACTIVITIES OF THE BROOKLYN JEWISH CENTER, FROM JAN. 1 to DEC. 31, 1936

A. Friday Night Lectures and Services

"The Crime Wave—A Challenge to the Community" by RABBI LEVINTHAL—Jan. 3, 1936.

"The Jew in Agriculture", by DR. GABRIEL DAVIDSON—Jan. 10, 1936.

Series on "The Romance of Hassidism" based on book by Dr. Jacob S. Minkin: 1st Lecture, "How Hassidism Came To Be", by RABBI LEVINTHAL—Jan. 17, 1936.

"Rabbi Israel Baal Shem Tov—The Founder of Hassidism—His Life and Philosophy" by RABBI LEVINTHAL—Jan. 24, 1936.

"The Jew Finds Himself" by RABBI MORTON BERMAN—Jan. 31, 1936.

"The Spiritual Giants—Molders of the Hassidic Movement", by RABBI LEVINTHAL—Feb. 7, 1936.

"Three Luminaries in the World of Hassidism" by RABBI LEVINTHAL—Feb. 14, 1936.

"George Washington—A Challenge to America of Today" by RABBI LOUIS D. GROSS—Feb. 21, 1936.

"Hassidism—Its Contributions, Its Decline, Its Hopes for the Future" by RABBI LEVINTHAL—Feb. 28, 1936.

Special Women's Service—"Conquest Through Unity" by MRS. ESTELLE STERNBERGER. (Annually on Friday evening before Purim)—March 6, 1936.

"People of the Book—Fact or Fiction", by RABBI LEVINTHAL—March 13, 1936.

Special Youth Service: MILTON BALSAM, "The Call of Our Synagogue to Our Youth"; SAMUEL WEINBERG, "The Call of Charity to the Jewish Youth"; MISS THELMA GOLDFARB, "The Call of Palestine to the Jewish Youth"; ABR. TANNENBAUM, "The Call of Culture to the Jewish Youth"—March 20, 1936.

"It must Not Happen Here" by RABBI LEVINTHAL—March 27, 1936.

"First World Jewish Congress—Its Significance and Its Accomplishments"—Speakers: ABRAHAM GOLDBERG and LOUIS J. GRIBETZ—Oct. 30, 1936.

"Three Words That Tell World's Tragedy" by RABBI LEVINTHAL—Nov. 6, 1936.

"Jewish Situation in Palestine" by JUDGE BERNARD ROSENBLATT—Nov. 13, 1936.

"Justice Louis D. Brandeis—Great American and Great Jew" by RABBI LEVINTHAL—Nov. 20, 1936.

"What Now in Palestine" by DR. BEN ZION MOSINSOHN—Nov. 27, 1936.

"An Eye for an Eye—the Jewish Interpretation—An Answer to an Unjust Attack" by RABBI LEVINTHAL—Dec. 4, 1936.

"Modern Message of Chanukah" by RABBI SAMUEL M. SEGAL—Dec. 11, 1936.

"Supreme Duty of the Jew Today" by RABBI LEVINTHAL—Dec. 18, 1936.

Special College Students Service—Speaker: Prof. Moses Hadas—Dec. 25, 1936.

B. Sabbath Morning Services

Rabbi Levinthal on the Weekly Portion of the Torah.

C. Holiday Services

Purim Services—Reading of Megillah—March 7, 1936.

First Day of Passover—Rabbi Levinthal, speaker—April 6, 1936.

Second Day of Passover—Rabbi Levinthal, speaker—April 7, 1936.

Seventh Day of Passover—Rabbi Levinthal, speaker—April 13, 1936.

Eighth Day of Passover—Dr. Stephen S. Wise, speaker—April 14, 1936.

First Day of Shevuoth—Rabbi Levinthal, speaker—June 7, 1936.

Second Day of Shevuoth—Rabbi Levinthal, speaker—June 8, 1936.

Slichoth Services—Rev. Samuel Kantor assisted by the Frohman choir—Sept. 12, 1936.

First Day of Rosh Hashonah—"Arise—Sing in the Night" by RABBI LEVINTHAL—Sept. 16, 1936.

First and Second Days of Rosh Hashonah. Auditorium. Mr. Benjamin Hirsh, speaker.

Second Day of Rosh Hashonah—"Three Words that Tell the World's Tragedy" by RABBI LEVINTHAL—Sept. 17, 1936.

Shabbath Shuvah—"Value of Self-Expression"—RABBI LEVINTHAL—A

special message to children—Sept. 19.

Kol Nidre Services. "Awake and Live"—RABBI LEVINTHAL—Sept. 25.

Kol Nidre Services. Auditorium. Hon. Emanuel Greenberg, speaker—Sept. 25, 1936.

Yom Kippur Services—"What Ails our Youth"—RABBI LEVINTHAL—Sept. 26, 1936.

Yom Kippur Services. Auditorium. Mr. Benjamin Hirsh, speaker—Sept. 26, 1936.

First Day of Succoth. Rabbi Levinthal, speaker—Oct. 1, 1936.

Second Day of Succoth. Rabbi Levinthal, speaker—Oct. 2, 1936.

Shemini Atzeres Services. Rabbi Levinthal, speaker—Oct. 8, 1936.

Rev. Dr. Israel H. Levinthal, Rabbi. Rev. Samuel Kantor, Cantor. Rev. Meyer Rogoff, Sexton.

HEBREW EDUCATION COMMITTEE

A. Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

B. Daily Hebrew School

Meets Daily from 4:00 to 6:30 P.M. and Sundays and Legal Holidays from 10:00 A. M. to 12:30 P. M.

C. Religious School

Meets every Sunday morning throughout the season.

D. Three-Day-Week School for Girls

Tuesday and Thursday or Monday and Wednesday afternoons and Sunday mornings.

E. Class in Ein Yaakov and Bible Study

Meets every Saturday afternoon.

F. Consecration Group for Girls

Sunday morning 10-12 P. M.

G. Post-Consecration Group for Girls

Once every two weeks on Tuesday or Wednesday evening.

Faculty

Rabbi Israel H. Levinthal, Principal.
Mordecai Halevi, Head Instructor
Mrs. J. Serbin Beder
E. M. Edelstein

Mrs. E. M. Edelstein
Benjamin Hirsh
Miss Ray Blitstein, Secretary

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A1 — Every Thursday at 9:00 P. M.—Miss Betty Ungar, Instructor.

Hebrew A2 — Every Thursday at 9:00 P. M. — Mrs. J. S. Beder, Instructor.

Hebrew B — Every Thursday at 9:00 P. M. — Miss Lillie Rubee, Instructor.

Hebrew C — Every Thursday at 8:00 P. M. — Miss Irene Bush, Instructor.

Hebrew D — Every Thursday at 8:00 P. M. — Mr. Benjamin Hirsh, Instructor.

Hebrew D — Every Tuesday at 8:00 P. M. — Mr. Mordecai Halevi, Instructor.

Hebrew E — Every Thursday at 9:00 P. M. — Mr. E. M. Edelstein, Instructor.

Jewish History — Every Tuesday at 9:00 P. M. — Rabbi Isidor S. Meyer, Instructor.

Jewish Religion — Every Tuesday at 8:00 P. M. — Rabbi Isidor S. Meyer, Instructor.

Talmud A — Every Tuesday at 8:00 P. M. — Dr. Michael Higger, Instructor.

Talmud B — Every Tuesday at 9:00 P. M. — Dr. Michael Higger, Instructor.

The Bible as Literature — Every Thursday at 8:00 P. M. — Mr. Louis J. Gribetz, Instructor.

History of Jewish Literature — Every Tuesday at 9:00 P. M. — Mr. Cyrus Levinthal, Instructor.

Rabbi Israel H. Levinthal, Director

MISCELLANEOUS ACTIVITIES

Chamisho Osar B'Shevat Celebration by children of Hebrew and Sunday Schools—Feb. 9, 1936.

Children's Purim Masquerade — March 8, 1936.

Parent Teachers Association of Hebrew and Sunday Schools meeting — March 24, 1936.

Hebrew and Sunday Schools—Children's Seder—April 5, 1936.

Boy Scout Investiture Ceremony — April 5, 1936.

Consecration Service—May 27, 1936

Closing Exercises of Sunday School — June 7, 1936.

Graduation Exercises — Center Academy — June 11, 1936.

Strawberry Festival arranged by the Parent Teachers Association of Hebrew and Sunday Schools—June 17, 1936.

Festival of Chanukah—Dec. 8, 1936.

Chanukah Latke Party — Parent Teachers Association of Hebrew and Sunday Schools of the Center—Dec. 8, 1936.

Chanukah Entertainment by children of Hebrew and Sunday Schools —Dec. 13, 1936.

FORUM & EDUCATION COMMITTEE

A. Monday Night Forums

"Jewish Self-Hate" by PROF. SHALOM SPIEGEL—Jan. 6, 1936.

"Illegal Adventures in Hitler's Germany" by HEINZ LIEPMANN—Jan. 13, 1936.

"Has Jewish Philosophy a Message for the World Today?" by PROF. ISRAEL EFROS—Jan. 20, 1937.

"I Visit Nazi Germany" by DR. JOHN HAYNES HOLMES—Jan. 27, 1936

"Modern Trend in Education" by DR. ELIAS LIEBERMAN—Feb. 10, 1936.

"Are We Facing a Revolution?" by DR. WILL DURANT—Feb. 17, 1936.

"Psycho-Analysis in Literature" by ALBERT MORDELL—Feb. 24, 1936.

"Coming German Revolution" by PRINCE HUBERTUS LOEWENSTEIN — March 2, 1936.

"Liberty — Personal, Political and Religious" by REV. S. PARKES CADMAN —March 9, 1936.

"Europe under the Terror" by JOHN L. SPIVAK—March 16, 1936.

"Soviet Russia—Its People and its Leaders" by EUGENE LYONS—March 23, 1936.

"The World Jewish Scene" by REV. DR. STEPHEN S. WISE — March 30, 1936.

"The Jewish Problem and the World Situation" by REV. DR. STEPHEN S. WISE—Oct. 19, 1936.

"The Issues of the Presidential Campaign"—GEORGE GORDON BATTLE, JACOB AXLEROD—Oct. 26, 1936.

"The Province of Poetry—Its Power for Good in the World" by NATHALIA CRANE—Nov. 2, 1936.

"Present Situation in Germany — Political, Cultural and Economic" by ERNEST TOLLER—Nov. 9, 1936.

"The Jew and the Popular Front" by MAURICE SAMUEL—Nov. 16, 1936.

"Significance of Violence in Industry" by JOHN L. SPIVAK—Nov. 23, 1936.

"What I Saw in Palestine" by SENATOR ROYAL S. COPELAND—Dec. 7, 1936.

"Dangerous Alliance—Germany and Japan" by DR. ALBERT BRANDT—Dec. 14, 1936.

"Plays of Eugene O'Neill" by ANITA BLOCK—Dec. 21, 1936.

"Peace in a War Mad World" by DR. JOHN HAYNES HOLMES—Dec. 28, 1936.

LECTURE COURSES

JULIUS REISS—

B. Course in Economics

"American Economic Life since the War"—Jan. 8, 1936.

"Economic Sources of American Democracy"—Jan. 15, 1936.

"Plight of the Middle Class"—Jan. 22, 1936.

"Plight of the Middle Class"—Jan. 29, 1936.

"New Deal and Beyond"—Feb. 5, 1936.

"Problems of Social Security Today"—Feb. 19, 1936.

"Townsend Plan"—Feb. 26, 1936.

"Social Security Today"—March 4, 1936.

"Economics of Father Coughlin's Program"—March 11, 1936.

"Experiments in Social Planning"—March 18, 1936.

"Man and Machine" — March 25, 1936.

DR. ERNEST L. BAKER—

C. Psychology Lecture Series

"Mastering Slavery in Mental Life"—April 1, 1936.

"Nature's Supreme Gift to Man"—April 8, 1936.

"The Unpardonable Sin in Human Life"—April 22, 1936.

"Nature's Blessings in Disguise"—April 29, 1936.

"Green and Red Signals in Life's Highway"—May 6, 1936.

"The Greatest Goal in Human Adjustments"—May 13, 1936.

"Friends and Foes Within Us" — May 20, 1936.

"Inseparable Pals in Mind"—June 3, 1936.

"Personality and Its Relations to Success and Failure"—June 10, 1936.

"Personal Inventories and Decisions"—June 17, 1936.

MISCELLANEOUS COURSES

D. Mrs. Annie M. Bierce

"Public Speaking" — Wednesday Evening.

E. Miss Florence Rosen

"Child Psychology" — Wednesday Afternoon.

"Problems of Psychology" — Wednesday Evening.

F. Mr. J. M. Kaplan

"Modern Literature" — Wednesday Evening.

CENTER ACADEMY

Mothers Luncheon—January 28th.

Parents Teachers Association Meeting—February 5th. Speakers: DR. HAROLD KOPPELMAN—*"Hearts Good and Bad"*; DR. THEODORE HOLZAGER—*"Minor Behavior, Disorders in Children"*.

Center Academy Theatre Party — *"Ethan Frome"*—February 17th.

Purim Celebration—March 6th.

Parent Teachers Association Meeting—March 25th; speaker: Mrs. John Rannells.

Annual Meeting—May 18th.

Children's Bazaar—May 19th.

Commencement and Closing Exercises—June 11th.

Theatre Party, *"The Country Wife"*—December 16th.

SOCIAL AND YOUNG FOLKS ACTIVITIES**Adult, Young Folks and Children**

Young Folks League Gala Social Event—Jan. 9, 1936.

Annual Meeting of Center—Jan. 16, 1936.

Young Folks League meeting and bridge; and executive meeting—Jan. 30, 1936.

Songs, dances and pantomime by Miss Sarah Osnath-Halevy of Palestine—Feb. 3, 1936.

Tea dance arranged by Junior League—Feb. 9, 1936.

Clifford Odets' *"Waiting for Lefty"* and Alice Gerstenberg's *"Overtures"* produced by Center Players—Feb. 12, 1936.

Return engagement of Miss Sarah Osnath-Halevy—special children's program—Feb. 23, 1936.

Membership social meeting—March 12, 1936.

Afternoon tea dance by Center Club—March 15, 1936.

Mortgage Settlement Dinner—Mar. 22, 1936.

Production of Peretz Hirshbein play *"The Idle Inn"*, in English, under the

auspices of Federal Theatre and Social Committee—April 1, 1936.

Center Academy Seder for pupils—April 3, 1936.

Young Folks League formal supper dance—April 4, 1936.

Junior League spring dance—April 5, 1936.

Dance Recital by Tamiris—April 11, 1936.

Celebration and Reception in honor of Rabbi Levinthal on completion of twenty-five years in the Ministry — April 23, 1936.

Opening of Annual Bazaar—May 9, 1936.

Kiddie Show—Bazaar Week—May 14, 1936.

"If I Were You" (It's Hard to be a Jew) produced by Center Players—May 17, 1936.

Junior League Roof Garden Formal — May 23, 1936.

Motion Picture—*"Land of Promise"* — May 23, 24th, 1936.

Season's Final Membership Social Meeting—June 23, 1936.

Young Folks League Opening Dance — Sept. 26, 1936.

Opening Rally—Institute of Jewish Studies for Adults—Oct. 5, 1936.

First Membership social meeting of season—Oct. 6, 1936.

Election Night dance and entertainment—Nov. 3, 1936.

"We Live and Laugh", Yiddish musical, produced by Federal Theatre Project—Nov. 10, 1936.

"The Bat", drama, produced by the Federal Theatre Project — Nov. 24, 1936.

Young Folks League Cabaret Night — Dec. 3, 1936.

"Pirates of Penzance", produced under the auspices of the Federal Theatre Project and the Social and Entertainment Committee—Dec. 9, 1936.

Concert by Bracha Zfirah, Hebrew

singer and N. Nardi—Dec. 23, 1936.

New Year's Eve Dinner—Dec. 31, 1936.

PHYSICAL TRAINING COMMITTEE

Basketball Game and Dance, B.J.C. vs. Patterson Y.M.H.A.—Jan. 5, 1936.

Basketball Game and Dance, B.J.C. vs. 92nd St. Y.M.H.A.—Jan. 18, 1936.

Basketball Game and Dance, B.J.C. vs. Ohrbachs—Jan. 26, 1936.

Basketball Game and Dance, B.J.C. vs. Eighth Avenue Temple — Feb. 2, 1936.

Basketball Game and Dance, B.J.C. vs. Union Temple—Feb. 8, 1936.

Basketball Game and Dance, B.J.C. vs. Metro College Stars—April 5, 1936.

Basketball Game and Dance, B.J.C. vs. Ohrbachs—Nov. 8, 1936.

Basketball Game and Dance, B.J.C. vs. Y.M.H.A. of Wmsbg.—Nov. 22, 1936.

Basketball Game and Dance, B.J.C. vs. Eighth Avenue Temple — Dec. 5, 1936.

Basketball Game and Dance, B.J.C. vs. 92nd St. Y.M.H.A.—Dec. 12, 1936.

Samuel Schoenfeld,
Physical Training Director
Miss Sylvia Baumgarten,
Physical Training Director
for Women.

COMMITTEE ON AUXILIARY ACTIVITIES

Young Folks League — Unmarried Center members as well as children of members, male over 21 and female over 18 years of age.

Center Players—for young men and young ladies.

Junior League—Boys 18 to 21 years, and girls 17 to 20 years.

Maccabees — Sons of Center members 15 and 16 years of age.

BAR MITZVAHS OF 1936

Herbert Greenberg	Son of Hon. and Mrs. Emanuel Greenberg	Jan. 4
Gilbert Fortunoff	Son of Mr. and Mrs. J. A. Fortunoff	Jan. 11
Alvin Siegler	Son of Dr. and Mrs. Sam L. Siegler	Jan. 18
Irwin Yanovitz	Son of Mr. and Mrs. Herman Yanovitz	Jan. 25
Richard Shapiro	Son of Mr. and Mrs. Thos. A. Shapiro	Feb. 1
Judah Klein	Son of Mr. and Mrs. K. Karl Klein	Feb. 15
Jules David	Son of Mr. and Mrs. Morris W. Haft	Feb. 22
Morris Eisenberg	Son of Mr. and Mrs. David Eisenberg	April 4
Leonard Kaplan	Son of Mr. Benjamin Kaplan	April 25
Edward Rose	Son of Mr. and Mrs. Sid Rose	May 16
Irwin Shapiro	Son of Mr. and Mrs. Jacob Shapiro	May 23
Murray Hirsch	Son of Mrs. Leo Hirsch	May 30
Alvin Bakst	Son of Dr. and Mrs. David A. Bakst	June 6
Theodore Newman	Son of Mr. and Mrs. Samuel F. Newman	Sept. 19
Samuel Kirschman	Son of Mr. and Mrs. Milton J. Kirschman	Oct. 12
Hyman Goldbaum	Son of Mr. and Mrs. Max Goldbaum	Dec. 19

Vivalets—Daughters of Center members 13 to 15 years of age.

Center Club—Sons of Center members 15 to 17.

Giri Scout Troop—12 to 16 years of age.

Boy Scout Troop—12 to 15 years of age.

SISTERHOOD ACTIVITIES

Meeting and bridge—Jan. 27, 1936.

Surprise Testimonial Dinner to Mrs. Phillip Brenner on completion of six and a half years as president of the Sisterhood—Feb. 1, 1936.

Sisterhood participation in "Home for Aged" Day—March 10, 1936.

Executive Meeting—March 12, 1936.

Sisterhood Bridge—March 18, 1936.

Joint meeting Sisterhood and Parent-Teachers Association of Hebrew and Sunday Schools—April 22, 1936. Mr. Hirsh spoke on "Value of Tradition".

Sisterhood meeting and bridge — April 27, 1936.

Sisterhood bridge in conjunction with bazaar—May 13, 1936.

Sisterhood Invitation Tea—Oct. 5, 1936.

Luncheon and bridge—Nov. 4, 1936.

Regular Meeting — Nov. 9, 1936. Speaker—DR. JOS. MERSAND, "*Jewish Dramatists and the American Drama*".

Regular Meeting — Dec. 14, 1936. Reading of poetry of Mr. Chas. Resnikoff by Mrs. Lillian Resnikoff Wolfe. Mr. Edelstein—"Significance of Chanukah". Mrs. Viola Klein—original poems. Mr. A. Kaufman—musical program.

ART EXHIBITS

Opening of Art Exhibition of Educational Alliance Art School—Jan. 4-12th, 1936.

Exhibit Opening — Oil Paintings, Water Colors, Etchings, Lithographs and Drawing by Saul Raskin—April 4, 1936.

Exhibition of Palestinian paintings of Temima Nimtzowitz—Dec. 13, 1936

The President's Annual Message

(Continued from Page 13)

Frank Schaeffer, Chairman and Morris W. Wender, Vice-Chairman. House Committee—

Hyman Aaron, Chairman and Louis Halperin, Vice-Chairman.

Library Committee—

Rabbi Louis Hammer, Chairman.

Membership Committee—

Judge Emanuel Greenberg, Chairman.

Physical Training Dept.—

David B. Kaminsky, Chairman and Albert Witty, Vice-Chairman.

Publicity Committee—

Louis J. Gribetz, Chairman.

Religious Service Committee—

Abraham Ginsburg, Chairman and Morris Rosenfeld, Vice-Chairman. Samuel Stark, Chairman of Ushers Comm.

Social Committee—

Maurice Bernhardt, Chairman.

Young Folks League—

Milton Balsani, President and Wm. Rosenberg, Chairman Exec. Comm.

FINANCES

WITH better conditions in business and the increase in our membership the finances of the Center, I am happy to state, have been greatly improved. The indebtedness to the Bank of United States, which was settled last year, has been entirely liquidated, and the institution is now absolved of all responsibility to the bank. The first mortgage on the building has been settled at a reduced rate of interest.

Our thanks are due to Messrs. Nathan D. Shapiro and Max Herzfeld for their assistance in negotiating the settlement of the interest on the mortgage as well as for their efforts in remitting the water charges against the Center.

A committee headed by Mr. Isidor Fine as chairman and Mr. Louis W. Bernard as treasurer has undertaken the task of arranging our first concert at the Metropolitan Opera House on Sunday evening, March 14th. The concert plan was decided upon because of our desire to eliminate the Bazaar as a means of raising funds for the Center. It is a most worthwhile undertaking and one that will require the help of all members of the Center. We have always made a success of anything we have undertaken and I am very hopeful that we shall not fail in our efforts this time. Let us all put our shoulders to the wheel and give the committee the encouragement it deserves.

AS I look back and review in my mind the progress made during the year 1936 I am indeed thankful that we have lived to see our institution survive the many obstacles that were in its way, and that we have emerged from all difficulties stronger and more

To those who have not selected a Final Resting Place



An opportunity is now afforded to provide a final resting place in one of the finest Jewish Cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such neglect often results in hardship, bewilderment and unnecessary expense.

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solid than heretofore. Let no one, however, be under the false illusion that all our problems have been solved. We are still faced with a large capital indebtedness which must and should be reduced in the years to come. Our goal should be a strong and virile membership of 1500, and if the recent campaign has proven anything it has given us the belief that such a goal is not impossible of realization. The membership of the Center is the backbone of our institution and the larger it becomes the lesser will be the need for fund campaigns in one form or another.

CONCLUSION

I CANNOT conclude this report without a word of thanks to my fellow officers, the members of the Board of Trustees and the members of the Governing Board for their cooperation. I am especially grateful to my two loyal vice presidents, Mr. Henry Seinfeld and Mr. Hyman Aaron. They deserve gratitude for all they are doing in behalf of the Center and for their readiness to be of service to me as President of the institution. To our beloved Rabbi Levinthal we are ever grateful. He adds glory to the Center and we pray to God that He give him strength and vigor so that he may continue his great work for us and for American Israel.

My thanks are extended to Mr. Joseph Goldberg for his loyal assistance. He was a real help to me and to all others working in the interests of the Center.

I am thankful to you all for giving me the opportunity to serve this great institution as President for four successive terms. It has been a pleasure to me to labor for its progress, shoulder to shoulder with the men and women who comprise this, our beloved, Brooklyn Jewish Center.

CENTER TEAM KINGS COUNTY A. A. U. CHAMPS

Next Sunday afternoon, March 20, a dinner will be given to the boys who represented the Center on the basketball court. On the occasion, Mr. David B. Kaminsky will award the trophy and medals that have been awarded to the Kings County Champions. The Committee wishes to thank the members for their fine support during the past season. Next year once again will find the Brooklyn Jewish Center represented on the basketball floor.

WHAT LEON BLUM EATS

(Continued from Page 8)

and his most human qualities still emerge when, with his napkin tucked up to his chin under long brooding mustachios, he mops up the last drop of a sauce *bearnaise* with a piece of good French bread.

Absent-minded, and nearsighted in spite of *pince-nez*, he often cuts friends on the street; he never forgets to compliment Amelie on a masterpiece as she removes his shining plate. Like most French enthusiasts, he talks only between courses. Then, like as not, he launches into the history of some dish, expatiating on its origin and arguing the merits of spices in various recipes. Occasionally he quotes anecdotes from works on gastronomy—his collection is so large that books overflow the apartment to stand stacked two deep in the foyer of his apartment on the Ile Saint Louis, in the heart of old Paris.

Blum, according to old Amelie, prefers food the French call "*caoutchouc*" (rubber), such as snails, oysters, tripe *a la mode de Caen*, pickled eels. *Pate de foie gras*, his choice *hors-d'oeuvre*, must bulge with large black truffles. Chicken is his favorite *entree*—he likes it cooked *bonne femme*, that exquisite casserole in which miniature potatoes and carrots, onions golden with butter and bay-leaf and thyme blend their delicate differences in a sauce of dry white wine. Steaks must be rubbed with garlic in the Provencal manner, and smothered in rich yellow sauces.

The Argentine Consul in Paris, knowing his weakness for cheeses, presented to him a huge one which the Premier—in a typical fear of waste—divided with poor families.

As an epicure, Blum makes his own bow to political expediency in his ordinary table-wine, the thick, bitter vintage of the South which he represents in Parliament. On State occasions, he brings out the finer Bordeaux he really prefers, and discourses feelingly on the sympathy between its bouquet and the dish's flavor. He seldom drinks whisky, cocktails never.

The Premier puffs a cheap French cigarette, *Cletique Jaune*, almost constantly, but he would not offend his palate—or Amelie—by smoking before the coffee. Then he lights up.

Unlike most gastronomical authori-

(Continued on Page 19)

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THE SUPREME COURT IN ANCIENT JEWISH LIFE

(Continued from Page 6)

the reign of Alexander Janaus in the 2nd century B. C. E. the Pharisees were overthrown and once again the Sadducees gave their legal interpretation. After the death of Janaus and until the last days of the Sanhedrin we find the Pharisees again in power.

It must be emphasized, however, that both groups rested their case upon the nation's Constitution—the Torah. Both appealed to the teachings of that sacred document. The difference, however, lay in the fact that the Sadducees believed only in the *Written Law*. They denied the efficacy of the *Oral Law*, which would explain and interpret the meaning of that Written Law, by examining the spirit as well as the bare letters of the Scriptural text. The Pharisees also believed in the *Written Law*, the sacred text of the Torah, but accepted also the Oral Interpretation of that Law, which made that Written Law flexible and adaptable to the new conditions of the new times in which they found themselves. History today pays its tribute to the Pharisees, who, by delving into the spirit of the Jewish law, succeeded in harmonizing that sacred constitution with all the coming ages, and thus made the Torah a Law of Life for an ever living people.

Students of law will be fascinated by seeing how both groups, defending opposing sides of a given legal problem, nevertheless base their opinions upon the words of the same Constitution. Space does not permit me to present more than one or two examples of such legal conflict. With reference to the *Karban Tammid*, the sacrifice that was offered daily upon the altar in the Holy Temple, a legal dispute arose as to who was to stand its cost. The Sadducees claimed that individual Jews should be found to pay for these offerings; the Pharisees, on the other hand, maintained that the cost should be borne by the Temple Treasury (Menachoth 65 a). Even the superficial reader can see the social conflict behind this juristic battle. It was a great honor to be closely associated with the Temple service. The Sadducees naturally wanted to keep that honor reserved for the wealthy Jews, for surely the mass of Jews could not afford to pay for such daily sacrifices. The Pharisees, however, in their desire to democratize religion and the Temple service, insisted that the Temple Treasury, which represented the contributions of all Jews, poor and rich alike, should pay for

that ritual, thus allowing every Jew to feel that he had a share in the Temple sacrifice. But in order to defend their positions they had to point for support to the teachings in the Constitution—the Torah. The Sadducees found such support in pointing to the literal reading of the text: "The one lamb *thou* shalt offer in the morning; and the other lamb *thou* shalt offer at dusk" (Exodus 29.39). Here, they claimed, is the proof for our position, since the Constitution uses the singular term: *Thou*, to show that the expense must be borne by an individual. The Pharisees too searched the pages of the Constitution, and replied by pointing to another text that refers to these offerings, in which the plural form *Tishmeru*, "Ye shall observe", is used (Numbers 28.2), and thus they too found constitutional support for their view that the people as a whole, and not any single individual, was to be responsible for these offerings. When the Sadducees controlled the majority in the *Sanhedrin* the law was interpreted according to their social philosophy: when the Pharisees came into power the law was interpreted according to their liberal and progressive view.

To quote another instance of a legal dispute between the two opposing groups: The question arose with reference to the legal responsibility for damage committed by a slave. The Sadducees claimed that in such a case the master was to bear the legal responsibility; the Pharisees insisted that the slave himself was to pay the cost of the damage (Mishnah Yadaim 4.7).

Now it would appear to the ordinary reader that the reverse should have been maintained by both parties in this dispute, that to protect their monetary interests the Sadducees should have demanded that the owner be freed of all responsibility. But when we read the legal reasons that they offer for their views we see the social struggle that it embodied. The Sadducees compared the slave to the ox and to the ass, and by some specious argument endeavored to prove their point. The Pharisees however, reminded their opponents that

"An ox and an ass have no understanding, no mind. How can they be compared to a slave, who is the possessor of a mind and has the power of intelligence?" Here, too, you see evidence of this economic and social conflict. The Sadducees, endeavored to keep down the status of the slave to that of the beast, regarding him only as property; the Pharisees desired to raise the status of the slave to that of a human being of mind, reason and potential intelligence. Both, nevertheless, supported their views by legal reasoning of the law found in the Constitution.

* * *

It is interesting to note that in certain emergencies the High Court even went beyond the Constitution itself. Such emergency decisions were given *Mipne Tikkun Ha-Olam*, "for the improvement of the moral or social order of the community", when certain emergency situations called for immediate action. Thus the Mishnah records a number of such emergency decisions, given in the name of the head of the *Sanhedrin*, Rabban Gamaliel, the Elder (Gittin IV 1, 2, 3), which undoubtedly must have been affirmed by the majority of the court members.

As we study these emergency decisions and the general attitude of the *Sanhedrin*, especially when under the Pharisee control, we observe a liberal tendency that always endeavored to interpret the nation's Constitution in a progressive manner, thus keeping the Constitution in tune with the new demands that every new day produced. The feeling definitely developed through the ages that a literal interpretation of the Law was unworthy of a living, active people,—and that the true jurist is the one who looks *Lifnim Meshurat Ha Din*, "beyond the narrow scope of the literal law", into the spirit that enveloped it and created it. Thus the Talmud declares that "Jerusalem was destroyed for no other reason but that its judges ruled according to the literal meaning of the Law and did not take into account the spirit behind the Law!" (Baba Metzia 30 b.)

Psychologically this liberal attitude can be explained by the liberal Law
(Continued on Page 21)

WHAT LEON BLUM EATS

(Continued from Page 18)

ities, who sniff at every achievement of cooks across the Channel, the Premier likes English puddings.

A British military expert once re-

marked he feared that the French would always surpass the British in making air-ships.

"Oh well," Blum consoled him cheerfully, "you will always beat us at making pudding."

This congregation affectionately recalls those of its members who during the past year, exchanged their earthly habitation for the eternal abode. They have recorded their lives on the tablets of our hearts, and their names will ever be mentioned for blessing.

Mrs. Louis J. Land	Jan. 29, 1936
Harry Gellis	May 17, 1936
Abraham Price	Dec. 27, 1936
Joseph Sabel	Jan. 8, 1937
Solomon Schwartz	Jan. 14, 1937

"And the Dust Returneth to the Earth As It Is But the Spirit Returneth Unto God Who Gave It."

HON. GEORGE Z. MEDALIE AND JUDGE CHARLES SOLOMON TO DEBATE THE PRESIDENT'S SUPREME COURT PROPOSAL

The present Forum Season will close next Monday evening, March 22nd at 8:15 o'clock. On that evening we shall have a debate on "The President's Supreme Court Proposal" in which Hon. George Z. Medalie and Magistrate Charles Solomon will participate.

Judge Solomon who will defend President Roosevelt's proposal is regarded as one of the most eloquent speakers and debaters in the Socialist Party.

Hon. Medalie was formerly U. S. Attorney for the Southern District and a Special Deputy Attorney General for New York State. He was also the Republican candidate for United States Senate when Judge Solomon was the candidate of the Socialist Party.

Admission to the debate will be free to Center members upon presentation of 1937 membership cards. To all others an admission charge of 25 cents will be made.

PASSOVER MOOS CHITIM FUND

Members of the Center who may wish to contribute to the Moos Chitim Passover Fund are requested to please mail their checks to the Center. The funds raised will be forwarded to the United Jewish Aid Society to be distributed to the needy on their list as a special Passover contribution.

JIM-JAM-JEMS

With a very large crowd on hand to act as an inspiration to the hand-

ball semi-finalists, the seeded teams came through and competed for the right to play the final matches. Last Sunday afternoon the semi-final rounds saw some excellent handball. In the first two out of three matches Mel Rinzler and Irv Gick came through in grand style to defeat Lou Selden and Eli Littenberg 14-21, 21-17, 21-11. In the other match after some stubborn opposition, Morris Strausberg and William Rosenberg defeated Barney Greenstein and Dave Trilling 21-9, 12-21, 21-14. The final matches for the trophies will be played at 1 o'clock next Sunday, March 20th.

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"YOUR VACATION PARADISE"

THE SUPREME COURT IN ANCIENT JEWISH LIFE

(Continued from Page 19)

tradition that may be traced to the very days of Moses. Already in the Bible we find this liberal attitude emphasized: "And thou shalt come unto the judge *that shall be in those days*" (Deuteronomy 17.9). "Why the emphasis on *those days*?" ask the Rabbis. "Is it possible to inquire of judges who are not living in your own days?" they continue. And they explain these words to mean that we are not to say that the judges of a former age were greater than those of today and thus lose confidence in the men who are to guide us in our day, but rather to feel that the judge's opinion in our day has the same validity as the opinion of those who preceded them (Rosh Hashannah 25 b). I believe, however, that there is another, and perhaps a deeper meaning in that Biblical phrase. "And thou shalt come unto the judge *Asher Yihey Bayamim Hahem, who shall be not only in those days, but with those days!*" (The letter *Beth* in Hebrew is the preposition which not only means *in*, but also, *with*.) In other words, the judge who is to win our

confidence is he who lives *in* the days and *with* the days of his time, who keeps abreast with the times and who knows the demands of the new age in which we live, not the one who physically and bodily lives today, but mentally and spiritually lives in a world of a century ago. That was the spirit which from the Bible days guided the development of Jewish law all through the ages. That was the spirit that made the judges in Jewish life liberal, progressive, modern. They too were *Bayamim Hahem—with* the trend of the days in which they lived.

* * *

I have endeavored to present an objective study of the make-up of Israel's ancient Supreme Court, and have tried not to take definite sides in the present discussion with regard to the American Supreme Court. Most of us are agreed that some change will have to be brought about in our present judicial system. It is possible, as some claim, that President Roosevelt's reforms go too far; others again, claim they do not go far enough. Whatever

be the outcome of the present discussion we are confident that much good will result and that definite improvements will be made which will assure an harmonious progress in the social and economic life of our people.

In all the heat of the present agitation we may take to heart the sound advice which was given by Alexander Janaus, himself a Sadducee, a dyed-in-the-wool conservative. Before his death he summoned his wife, Queen Salome Alexander,—who, by the way, was one of the greatest and wisest rulers in Israel—and his closest ministers and said to them: "Fear not the Pharisees nor those who are not Pharisees. Fear only the hypocrites, those who pose as Pharisees, who with their lips speak words of liberalism, but whose hands are steeped in deeds of reaction".

We Americans, too, need have fear neither of the true liberal nor of the sincere conservative. Let us beware of those who hypocritically pose as liberals, but whose aim is to preserve the spirit of reaction. Taking this wise counsel, we may be assured that America will emerge from the present debate a better, freer, nobler America than she ever was in the past!



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